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JOHN J. BEGLEY

THE HIDDEN THORNS

IS A MAJOR RESTRUCTURING OF THE MINISTRY OF THE ROMAN CATHOLIC CHURCH UNDERWAY?

THE DIACONATE

MAURICE R. BERUBE

DEFEAT OF THE GREAT BLACK HOPE

BETTY PILKINGTON

REMEMBER QUIET DIPLOMACY?

DONALD S. SHOCKLEY

AM I SOLEDAD BROTHER'S KEEPER?

MAISIE WARD

BELLOC: STYLE AND VITALITY

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NEWS & VIEWS

Catholic Radicals

The Washington Post tallied up Catholic peace movement activities in a p-1 feature March 7; the record for the past three years itemized thus:

—Between 25 and 30 raids on draft boards throughout the country, most of them on the East Coast;

—About one-million draft records claimed to be stolen or destroyed, thus symbolically and actually inhibiting conscription of young men;

—Nearly 200 persons directly involved in these raids and a handful of other raids, such as the one March 22, 1969, on Dow Chemical's Washington offices;

—Raids in 10 cities for which there have been no prosecutions;

—Prison sentences for 55 persons, including 30 now in jail;

—Eleven persons currently underground escaping prison terms.

The article by Betty Medsger, long and interesting, pegged the Catholic radical movement as "a scattered collection of small groups . . . probably numbering in the hundreds as activists and, perhaps, thousands as direct sympathizers."

This is a tiny fraction of the 47 million Catholics in the U.S., but, says Medsger, Catholic radicals "have sent shock waves throughout the church and have created a new public image of a church previously known less in the United States for social radicalism and more for its orthodox patriotism."

The Medsger article provided no startling new insights, but it did touch a base or two missed by what's gone before—like the fact that four convents in New York City stand ready to hide political prisoners.

As for teachers of the movement, they are cited as Jesus, John XXIII, Noam Chomsky and Howard Zinn —in addition, of course, to Dan and Phil Berrigan.

Betty Medsger wound up her article with interviews with establishment figures on the effects of the movement on the establishment itself. None tended to dismiss the movement's impact; some felt the radicals' involvement presaged the time when the institution would be as courageous about challenging the nation-state.

How soon will that be? "In the next ten years." That's the prediction of Msgr. Marvin Bordelon, director of the U.S. bishops' Department of International Affairs.

Speaking of the movement, the committee set up to rally support and funds for the Harrisburg defendants has desymbolized its name. It is no longer the Washington's Birthday Defense Committee; just The Defense Committee.

It has national offices at 156 Fifth Ave., New York, N.Y., 10010; phone 212-691-7410. Among the co-chairmen are Sister Judy Peluso, a member of the Emmaus community and a Sister of Charity, and Joseph O'Rourke, S.J., of Woodstock and the DC-9.

Credibility Gap Anew

In case you missed it, that hunk of gasoline pipe displayed to reporters at a Pentagon briefing as proof of the effectiveness of the Laos invasion and the competence of our South Vietnamese mercenaries was bogus. It was brought out during a clandestine ground operation over a year ago.

The deception inspired satirist Art Buchwald to imagine a Pentagon briefing featuring a variety of items: rifle, chicken, ration cans and sandbags. Under questioning, it develops the rifle is from Little Big Horn, the chicken from Belleau Woods, the ration cans from the Battle of the Bulge (military version, presumably), and the sandbags from Iwo Jima. Buchwald continued:

"Is that everything that you captured?"

Mr. Laird smiles. "Except for one small surprise." He presses a buzzer. The large doors of the briefing room open and a Chinese tank rumbles into the room.

"What do you think of that, gentlemen?"

"Where did you get it?"

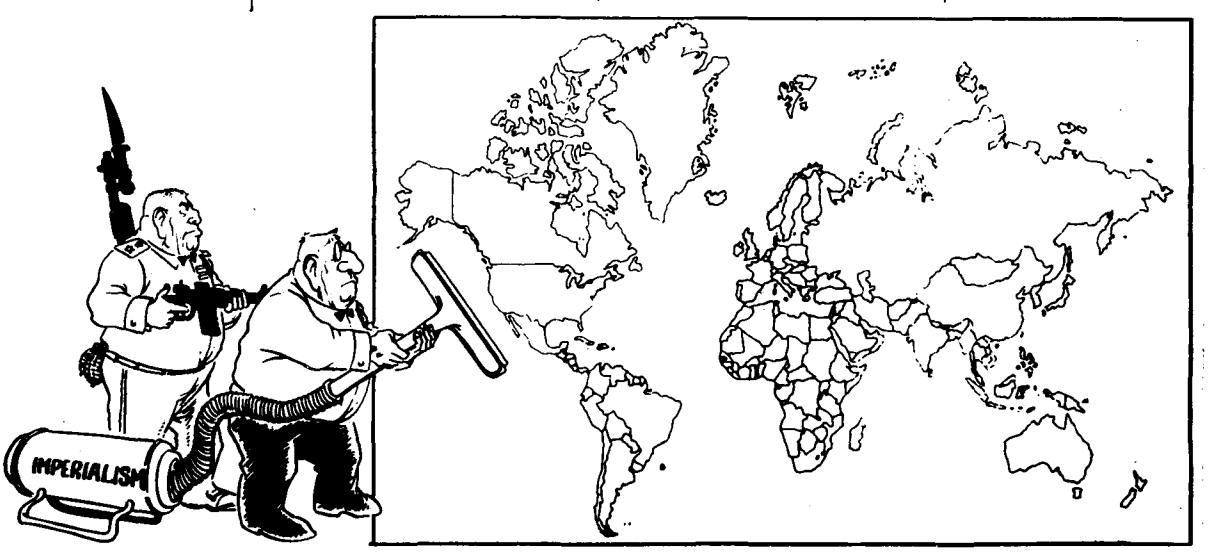
"We captured it at Inchon during the Korean War. Let this be an answer to those who say Vietnamization isn't working."

Odds and Ends

—A distinguished group of American law professors would settle the Middle East situation by formation of a "Commonwealth of Palestine." The magic item in their plan: a solution for Jerusalem. It would become the capitals of Israel, the Arab state and the commonwealth. Professor Gidon Gottlieb of N.Y.U. explained the advantages: it would generally make Jerusalem's status "so complicated that nobody can understand it." In other words, solution through added confusion. Swell.

—The residence of the Archbishop of Fortaleza, Brazil, is estimated to be worth almost $1 million. Archbishop Jose Delgardo has announced that it will be sold. Proceeds will be used to establish a non-interest loan fund for the poor. A majority of the Archdiocesan Priests' Council voted against the sale. The archbishop elected to proceed without approval.

JOHN DEEDY



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CORRESPONDENCE

Celebrating Infallibility

Portland, Maine

To the Editors: In his review of Hans Küng's book on infallibility [Feb. 5], Charles Davis agrees with the book's conclusion—that the "infallibilist position is so weak in the light of modern scholarship, both historical and theological, that once openly discussed it will have serious difficulty in maintaining itself." He agrees, even while asserting that the Küng book is not a serious work of historical or theological scholarship but "an action in ecclesiastical politics." Davis calls for further study of the question, study which will inevitably result in the "collapse" of the papacy.

I think the readers of *Commonweal* should know that the centennial of the First Vatican Council was the occasion for just such a scholarly reassessment of its definitions. These dogmatic definitions were described as "extraordinarily creative principles" and "outstanding achievements" at an inter-disciplinary, inter-denominational conference held at Boston College December 4-6 to commemorate the Vatican I anniversary. The meeting became something of a celebration as well as a conference, and much of the celebrating was done by the non-Roman-Catholics among the dozen and a half invited scholars.

The phrases in quotation marks were made by George Huntston Williams, church historian at the Harvard Divinity School, who gave the opening paper, after which followed small group discussions within and among the four specializations of the invitees: theology, philosophy, history and sociology.

Williams, like the other participants, devoted most attention to *Pastor Aeternus*, the Council's constitution concerning the primacy and infallibility, and less to *Dei Filius*, the constitution on faith. He sought to focus on the divergent forces which came together in the Council by sketching the views and personalities of two of the principal pro-

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THE MYTH OF NEO-ISOLATIONISM

Fifty-one percent of the American people, according to a recent Lou Harris survey, believe that the U.S. presence in Vietnam is "morally wrong." Not merely unwise, but "morally wrong." Only 29 percent felt certain that our engagement was "morally right." Public approval of Mr. Nixon's presidential performance has dropped to its lowest point to date; support of his war policy has declined 10 percent since October, to 34 percent after the Laos invasion. For every American who believes that the invasion will shorten the war, two believe that it will lengthen the conflict. Over half the public does not believe the President is telling "the real truth" about the war, and when that question is worded in terms of "telling the public all they should know," then the percentage of skeptics shoots up to 69 percent, more of a credibility gap than ever plagued Lyndon Johnson. Support for the Hatfield-McGovern proposal to withdraw U.S. troops from Vietnam by the end of 1971 has rocketed to 73 percent—and that was before Laos.

In these circumstances, it is understandable that Mr. Nixon should begin warning the nation of "neo-isolationism." Presidents will try to rally support one way or another, and this is not the worst way we might fear from the President. But "neo-isolationism" is a bogey, and Mr. Nixon should know it. The idea probably won't sell anyway; while the President was issuing one of his warnings to a graduating class of the Naval Officers Candidate School in Newport, Rhode Island, a prayerful demonstration was being led outside the base by the Roman Catholic Auxiliary Bishop of Providence, a new sign of the breadth and depth of the anti-war movement which Mr. Nixon would like to imagine consists only of something he calls "superdoves." "Superdoves," he told C. L. Sulzberger of the *New York Times,* are opposed to *"all* world responsibilities" for the U.S.; and the President must stand bravely between them and the "superhawks." Since this was the same interview in which the President declared himself "a deeply committed pacifist" and said that "I seriously doubt if we will ever have another war. This is probably the very last one," it must be granted that he was, perhaps, in a simplifying mood.

The President was not speaking about absolute pacifists or radical revolutionaries. The "new isolationists" are alleged to be in the Establishment; the one name the President mentioned was Senator Javits! All this is entirely unhelpful to any discussion about foreign policy. The chances of an Amer-

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ican "withdrawal from the world and international responsibilities" are infinitesimal. The question is just what are our "responsibilities" and what are our "irresponsibilities." And how, in fact, is the U.S. to be *responsible* in modestly defining our national interest and recognizing the limits of prerogatives and capacities?

That there is a moralistic streak in America's tradition which would approach matters of war and peace in the mood of all or nothing is, by now, almost a truism. Opposition to the war has played upon this tendency, just as has the government's efforts at garnering support. "I'd like foreign policy questions treated in their full complexity," a divinity student engaged in the peace movement once said. "But my first priority is stopping this awful war. The Pentagon is armed with billions of dollars worth of resources, fantastic manpower, a giant influence in the economy, and a public relations operation costing millions. My only weapon is the tendency of Americans to get steamed up morally about things. So the Pentagon types come to me and say give up that weapon." He added, with a grin, "I don't believe in unilateral disarmament."

The moralism of the American people is nowhere near that boiling point of "neo-isolationism" which the President already detects in the heart of the Establishment. encounters opposition, encounters it on the side of more engagement rather than less. He knows that the AFL-Mr. Nixon knows that his Middle Eastern policy, if it CIO remains in his pocket on foreign policy issues. He knows that the leading contender for the Democratic nomination recently reversed his support for U.S. troop withdrawals from Europe. He knows that the Democratic House leadership backs his Asian war, lagging behind the mild opposition of the rest of the party.

But he also knows that the nation is disgusted with the war in Southeast Asia, and distrustful of his assurances that the end is in sight. When new countries are invaded, when Senator Kennedy announces that another 25,000 civilians were killed by the war last year, when the Administration continues to tie U.S. disengagement to the fate of the Saigon regime and gives every impression of simply searching for a more capital-intensive rather than labor-intensive way of killing Asians, then millions of Americans begin to wonder whether the foreign policy which ordains such a sickeningly immoral enterprise in one part of the world can serve peaceful ends in any other part. If anyone is promoting "neo-isolationism," it is the President himself.

DUMPING THE DRAFT

Instincts of patriotism notwithstanding, the leadership of the American Catholic church has never reconciled itself to a general draft, apart from times of national emergency. Opposition to Universal Military Training was a particular preoccupation in the years after World War II, and though this concern blurred somewhat with time and wars, it never went completely out of focus. As recently as a 1968 pastoral letter, the American bishops were voicing opposition to peacetime military conscription.

Never, however, has the opposition of the Catholic leadership been stated more unequivocally, nor more cogently, than it is in a U.S. Catholic Conference position paper, prepared by Msgr. Marvin Bordelon of the Conference's Department of International Affairs and presented as testimony before the House Armed Services Committee. With the present Selective Service Act due to expire this year, the House Committee is receiving testimony on this legislation.

The U.S. Catholic Conference would let the old Act die in favor of a standby draft system for times of national emergency; the latter would be only a temporary measure for providing manpower until the goal of an all-volunteer army can be realized. Several misgivings seem joined in the USCC recommendation, notably the compulsory nature of the present system and the fact that military service is fast becoming a given of American life. The Conference favors, accordingly, legislation which would require the President to obtain a new authorization each year to induct a specific number of men into the armed forces, if and as the national interest demands. "This would not only impose a ceiling or limit on the number of men who can be drafted in that year," the USCC testimony pointed out, "but it would also encourage a broad review of manpower requirements each year." The stated intent of this is the "ending [of] conscription as quickly as possible." But such a measure would also be a curb on one runaway power of the Presidency, and who's to say that's not a good thing.

The USCC statement touched an additional number of bases. It asked Congress to look into the activities of local draft boards, which, it claimed, are not truly responsive to the individual claims of many registrants; it argued for clear lines of civilian control over the military, and a better distribution of the burden of national defense over all classes of citizens; it supported the principle of selective conscientious objection, and it opposed the phasing out of draft exemptions of seminarians. There was also opposition to proposals for a Universal Service Corps, on the grounds that ultimately such a corps "would be tantamount to involuntary servitude for many young people."

Portions of the USCC testimony are open to debate; some of it needs explication. But it is an important statement nonetheless. Most particularly, it is timely, coinciding as it does with a mood of uneasiness among increasing number of Americans that the country is drifting into a kind of military statism—for reasons good and/or bad—and that if anything is going to be done about this, the time is now.

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Whatever Became of Quiet Diplomacy?

Nobody knows just how viable the delicate, *de facto* cease-fire along the Suez may be. Besides, it's become a little clearer that neither the Arabs nor the Israelis can expect their "maximum position" and that the hour for making "painful concessions" has arrived.

Given these realities one assumes that any good doctor would have to prescribe quiet diplomacy, a formula that stands a chance of minimizing loss of face for both sides. But, in fact, Dr. Gunnar Jarring, U Thant's special representative on the Middle East, gave just such an order months ago. Almost nobody was listening.

Actually, the UAR's representative at the Jarring talks, Mohamed El Zayyat, expressed a strong preference last fall for less playing to the galleries; but according to well-placed Arab sources, the Egyptians were often forced into public reply by Israeli free-wheeling.

True, certain areas of the Middle East issue are being negotiated privately. But much of what is happening—the demands, the rejections—is right there in the public eye. Why all the rattle? Why all the interim disclosures?

Largely because public relations has come a long way from where P. T. Barnum left it and as a new major industry has found politics, foreign and domestic, a fertile field.

Almost any international issue today is deeply interlocked with other unresolved matters, many of which offer exploitable political leverage. And if the leverage is to be most effective, the pressures must not only be applied but they must "be seen to be" applied.

The White House may worry about a power balance in the Middle East but it may also covet the Jewish vote, and it feels that it must therefore not merely enhance its military commitments to Israel but must publicize the move. Then come repercussions on the Arab side, involving the Soviet Union. An action-reaction pattern is set in motion.

The visibility factor is of course just as usable in smaller pressure plays, too.

Israel's critics say that she is, above all, determined to postpone the day of reckoning, banking on something like "possession is nine-tenths of the law." Hence the need to probe and harry wherever such maneuvers promise sizable delays.

"Obstructionism," the Arabs call it, and they have been keeping a case history. Certainly there was something of this in Israel's behavior following the February press leak to the Israeli paper *Maariv*, which, not without inaccuracies, had described new "Jarring proposals." Within hours Israel accused Jarring of having overstepped his mandate—hardly a sound charge since Jarring's mission is to "promote agreement and assist efforts to achieve a peaceful and accepted settlement."

To Israel's displeasure, Washington did not support her in this charge. Rarely, however, are U.S.-Israeli differences so visible or so clear-cut. Take the strange week-long cat-and-mouse game that ended with U Thant's March 5 Middle East report. The dénouement indicated, too, how easily the Big Four—US, USSR, Britain and France, who've been drawing up guidelines, guarantees, anything useful to Jarring—can be moved to "tell all" if it's politically useful, in spite of their own secrecy rule and their repeated pleas for quiet diplomacy.

Word got out, well in advance, that the Four were drafting a substantive communiqué. But while the Russians wanted no mention of a call for a cease-fire, the Americans rejected adamantly any criticism of Israel for failing to "match" the UAR's offer of a peace agreement with Israel. The effect of the deadlock was to oblige U Thant, because of the approach of March 7, the cease-fire expiration date, to act first.

He did, on Friday afternoon, March 5. Shortly afterward the Four adjourned their own record-long meeting, and the British with American concurrence told the press that there was at last complete agreement save for Soviet unwillingness to endorse U Thant's appeal to "withhold fire."

But there was no communiqué. And some observers here were wondering about a professed unanimity that failed to show up until there was no need for it—U Thant had acted in the breach. A more natural sequence, since the Four are loosely bound in with Jarring's effort, would have been, first, as UN officials expected, a Big Four communiqúe, parts of which the Secretary-General could have incorporated into his own report.

This Soviet sensitivity to even a reasonable facsimile of a call for a cease-fire reflects a growing Arab fear that through either an open-ended or an ever-renewable cease-fire Israel will try for an acceptance of the status quo. For the same reason Israel finds it easy to support a cease-fire renewal even though she also holds that June 1967 Security Council action established a truce

NEXT WEEK

PETER FREIBERG writes about efforts spearheaded by Monsignor Gino Baroni of the U.S. Catholic Conference to organize ethnic groups:

"Leaders of the new groups do not attempt to minimize the racism pervasive in their communities; they simply note that there is no evidence it is more extensive than among other whites and that the focus must be on eliminating the conditions that produce it."

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that cannot be broken by one side alone.

To the average reader or viewer Israel's position on withholding fire sounds infinitely more peace-loving than does the UAR's, all of which illustrates the mischief of p/r image-making.

Supposedly good for that public image is the cry of all three parties—Israel, Jordan, the UAR—that they will not accept an "imposed" settlement. But Israel protests louder than the rest because she knows that such a settlement would be strongly influenced by the Big Four, among whom she generally has only minority support, save for certain specifics in which the British and the Americans see eye to eye.

Nor does the thought of an imposed settlement improve Israel's relationship with Jarring, since he would presumably have some influence, even if only indirect. Further, the very existence of third-party (i.e., Jarring) negotiations is in Israel's mind the very negation of what she intermittently calls for—direct talks, Arab-Israeli, right across the table.

And who could quarrel with that?—except for the fact that it overlooks an important matter of "face": the Arab world, ever since the Partition of Palestine, has regarded itself as at war with Israel.

It's true that public diplomacy sometimes gets by without working major damage. But an almost perfect illustration of it in its most destructive form is Israel's repeated insistence that she will "not withdraw to pre-June 5, 1967, lines." This has not only polarized the issue but reduced the likelihood of any reasonable new concession to a virtual zero for the time being.

BETTY PILKINGTON

(*Betty Pilkington is the United Nations correspondent for Station WBAI in New York.*)

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AVE ATQUE VALE, ALI

THE DEFEAT OF THE GREAT BLACK HOPE

Boulton Demas is a black 31-year-old lecturer in political science, originally from Trinidad, who, until recently, had never seen a live prizefight. In fact, Boulton Demas not only can't distinguish between a right hand lead and a right cross but he dislikes boxing. Yet he was one of 19,500 ticket-holders at Madison Square Garden when Muhammad Ali was beaten. For Boulton Demas, Muhammad Ali (also known as Cassius Clay) was the Great Black Hope.

The transformation of Boulton Demas was by no means instant. Originally a conservative political scientist, he, nonetheless, gradually became an admirer of Malcolm X, the prophet of blackness. Boulton Demas recalls ignoring Malcolm X on Harlem street corners when Malcolm was alive and preaching black power to few followers. Neither did he take an interest in Clay's defeating Sonny Liston in 1964; nor was he impressed that Clay, Malcolm X's prime disciple, the next day announced his conversion to the Black Muslim faith. Since that time, black power has come into its own, touching the lives of every black and Malcolm has been unofficially canonized as a black saint.

For Boulton Demas, Muhammad Ali is a folk hero, one of the first truly black men to challenge America in black terms. There was none like him in his chosen profession, or in other professions for that matter. He was not the humble Negro champion like Joe Louis, the good champion who knew his place, "a credit to his race," whom whites could tolerate. He was not the bad, thug-like champion like ex-convict Sonny Liston, whom whites still accept because Liston conformed to their stereotypical nightmare of the bad nigger, the juvenile delinquent grown up. He was not the "non-white" champion, Jack Johnson, who terrified whites by seeking white prerogatives, by marrying a white girl, and who first inspired the racist demand for a Great White Hope to beat him.

There is nothing white about Muhammad Ali. He preached blackness through the vehicle of his religion. He is neither humble nor socially amoral. He is a complex, brilliant young man, who rewrote the scenario on his terms. Ali consciously cultivated a black image. Prior to the Bonavena fight, for example, he invited a class of black schoolchildren from Harlem to watch him train; prior to the Frazier fight the only television show he appeared on was Flip Wilson's, the black comedian; he insisted that white reporters sit in the back of his car and blacks up front.

And, of course, white America reacted. After he became champion in 1964, the World's Boxing Association, largely an honorary agency with little power, stripped him of his title because of his adoption of the Black Muslim faith. And when he refused to be drafted into the Army in 1967, opposing the war in Vietnam, every state boxing commission took away his title and his right to box because his act was "detrimental to boxing." Ali's refusal to serve cost him dearly; after nearly four years of inactivity he was nearly bankrupt from his legal appeals to avoid a five-year jail sentence. Late last year, a federal court ruled that New York State must permit Ali to box. He had won the right to fight again only to have to recoup his millions in a precious short time before a

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Supreme Court can rule on his draft appeal. Although many lawyers feel that he has a strong possibility of winning his case, Ali could not take a chance. And so, Muhammad Ali, after a long layoff from boxing, exiled during his best fighting years, was forced to fight the three top heavyweight fighters within a ridiculously short period of five months. White America wanted to see him beaten.

Even the most unimpeachable sources were infected. *Ring* magazine, more definitive in its "professional" judgments than any boxing commission, faltered. *Ring* refused to award Ali its 1970 *Fighter of the Year* award (giving it to Frazier) because they felt that ". . . the winner should be a model for the Growing American Boy, that his public relations be immaculate. . . ." And, of course, *Ring* concluded that "certainly Cassius was no example for the American youth to follow." *Ring* provided the basis for its *ad hominem* reasoning: "Cassius Clay would have been the ideal example of a professional fighter if he had not refused to sing out 'God Bless America.' "

The draft refusal was but an extension of Ali's blackness. The *New York Daily News,* which kept up a frenetic campaign against Ali, best explained the reaction of the silent majority to the Great Black Hope. Columnist Dick Young observed of white haters of Ali that: "It is the Muslim mask of Muhammad Ali that they want beaten in. That is what they fear. That is what they resent, really, that and his refusal to serve in the armed forces. They are the whites of the middle generations, those who served in wars gone past and those with sons or nephews in this one. They are the whites who think with hate in their hearts and who root for Joe Frazier to do this thing for them. . . ." Even Frazier's manager, Yank Durham, "didn't like what he [Ali] stood for."

Although Joe Frazier is also black, his social vision is severely limited. The Southern Christian Leadership Conference picketed Frazier in Philadelphia for refusing to grant SCLC the franchise rights to show the bout in the black ghettos, proceeds to help fight poverty. And CORE, praising Ali as a black model, was unsuccessful in its attempt to persuade Frazier to disavow the white racists who saw him as the means to defeat the Great Black Hope. "I stand up for the black man," Frazier apologized. "But the most important thing, I stand up for Joe Frazier. That's where it all begins, each man standing up for himself and looking for his family." Ali, on the other hand, felt he represented a "cause" of millions of black people. "Muhammad Ali," Eldridge Cleaver wrote in *Soul on Ice,* "is the first 'free' black champion ever to confront white America. In the context of boxing, he is a genuine revolutionary, the black Fidel Castro of boxing . . . [He] marks the victory of a New World over an Old World, of Life and light over Lazarus and the darkness of the grave."

The Frazier fight closed out the myth. White America had won. "The whites paid [the big prices] to see Ali get his lumps," Dick Young of the *Daily News* wrote, "and they saw it." Joe Frazier viciously pounded a no longer fleetfooted boxer in thirteen of fifteen rounds, and most of the ringside celebrities applauded the "comeuppance." "He deserved it," said one international film star. There were few sympathizers near the ring. One could spot the consternation on a few liberal writers like Pete Hamill, Budd Schulberg and George Plimpton. But most ringsiders seemed satisfied. Only Ali's trainer and friend, Bundini Brown, wept on Ali's shoulder.

One cannot write dispassionately of Muhammad Ali. His beliefs won him white liberal and radical sympathizers, whereas his cruel skill in his prime endeared him to fight fans who liked their boxing in the classical style. There were few movie house patrons who cheered him on in the first Liston fight; by the time the Great Black Hope returned and confronted Jerry Quarry, however, his black and white movie house fans were fanatically screaming for their hero. Ali's three-and-a-half years in exile were mostly spent on college campuses annexing a new white constituency; and it cost him his boxing skills. There are no comebacks in boxing.

Most of those who idolized Ali, as well as those who hated him, simply confused politics and religion with a good stiff jab. For me, an unrepentant fight buff, Ali at his best was grace and finesse. His victory over the awesome Sonny Liston, whom fight "experts" had called the most indestructible and fearful heavyweight, was a victory of style and intelligence over the irrationality of brute force. It was the victory of the rebel, the seven-to-one underdog, of David over Goliath.

Prizefighting is not a sport but a sadistic ritual. At best it is the most destructive psychic release of hostility short of war. Those who find sport in prizefighting have not boxed much or perhaps not at all. Boxing eventually maims and cripples and even the most extraordinarily adept barely escape paying the full price. Yet, once acculturated, the love of boxing dies hard.

A man, however, channels hostility into more constructive pursuits. And, of course, the younger Cassius Clay became the man, Muhammad Ali, and fought his best fights outside the ring, in the larger real world. These were the two men—Cassius Clay, the boxer, and Muhammad Ali, the Great Black Hope. I respect the black rebel, but it was the skillful fighter who fascinated me most.

But, even in defeat Ali was a symbol. He became an anachronism, belonging to a recent past America wants to forget. Ali was the 1960s, strident, militant, black, anti-war, social—and overreaching. We may not see his like again for some time. MAURICE R. BERUBE

(Maurice R. Berube is a staff associate at the Institute for Community Studies, Queens College.)

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THE PERMANENT DIACONATE–1

A NEW SERVANT CLASS?

GERARD S. SLOYAN

The Second Council of the Vatican which adjourned somewhat over five years ago passed legislation saying that territorial bodies of bishops in the West, with the approval of the Pope, could restore the order of deacon as a "proper and permanent rank of the hierarchy" (*Dogmatic Constitution on the Church*, 29; see also *Decree on the Missionary Activity of the Church*, 16). The same restoration was recommended in the *Decree on Eastern Catholic Churches* (17) for those areas where the permanent diaconate has fallen into disuse. The *Constitution on the Church* speaks of the deacon's service as a "ministry of the liturgy, of the word, and of charity," entailing assistance in the celebration of several sacraments and the work of administration. Pope Paul issued a letter containing general norms on the subject on June 18, 1967. The bishops of the United States subsequently approved the setting up of training programs by interested dioceses and put the matter of approving the suitability of candidates in the hands of diocesan bishops.

The report of the Bishops' Committee on the Permanent Diaconate which was made available at the bishops' meeting last November says that the diaconate will flourish "when it is recognized as Christian leadership in its own right; not just an emergency valve for a shortage of priests but a specific ordination to the service of other people." One hopes it will be so recognized from the beginning. This means that a popular educational campaign must be launched among priests and laymen with respect to the new person, the Roman Catholic permanent deacon. Both clergy and laity need to know that the ranks of the clergy are about to be augumented and the witness of the laity diminished, at least numerically. There is in prospect an important difference from all that has gone before in fifteen centuries. Now there are to be clergy in the West whose life circumstances will parallel closely—indeed, coincide with—the life circumstances of lay people. Various clergy and groups of clergy have made such an attempt in recent decades, whether by way of dress, employment, bearing, or drastically, marriage. The latter attempt fell outside legal understandings, hence could be discounted. It was discounted since by law nothing else could be done about it. The same fate largely overtook worker priests, even when a national hierarchy like that of France stood behind them. As to priests who dressed like laymen, were frequently found in their company, and encouraged familiar address without the title "Father," the weapon used against them was ridicule.

The question is, how will members of the church and the clergy discount the new person, the permanent deacon? It is hard to know, but the techniques will presumably be as effective as in the past unless there is counter-education. To put the question more positively, how can the deacon be assured a measure of social acceptance so that he or she can do the job for which the ordination was given?

The fact that the deacon is officially designated by a bishop as a member of his clergy will be of some help but not much. Bishops cannot by fiat spare their deacons what they have not been able to spare their laity-oriented priests, the marriage complication apart. It is prejudice, mindset, outlook that is at work here. One can say piously that the answer lies in ordaining the right men or women as deacons; in that way the witness of their lives will serve to disarm criticism. One must respond to such a line of argument: "Yes and no." As things are now, certain precautions are taken to see to it that only the worthy are ordained to the priesthood. Whatever the standard, it is at least adhered to with great earnestness. Yet it can do little or nothing to control sociological forces at work within and outside the seminary regarding the priestly state. Only education can do that: a careful attempt to identify bad attitudes in people and priests and slowly, laboriously work to replace them with good ones.

No such educational program exists in the Roman church at present with regard to the role of the priest. What optimism should lead us to believe that the deacon

FATHER GERARD S. SLOYAN *teaches the New Testament in the Religion Department at Temple University. He is on the editorial board of* Concilium.

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will fare better? He should be expected, if anything, to fare worse. Are those men already ordained about to engage in the thoughtless business of trying to change the mentality of Catholic people with respect to clerical life by employing untried, neutral victims for the purpose? It would not of course be done consciously, but we need to face the possibility that this is what the clergy is about to do.

Identity Crisis

The modern military leader, baffled by guerrilla warfare, consumes human lives wholesale in his ignorance and frustration. It is not only the generals who are having identity crises. Pope Paul in public addresses has used the concept if not the phrase to describe priests who seek a layman's life, but it is evident that his own identity crisis is not entirely different from theirs. It does not require a cynic but a social observer to remark that the Pope went to the Philippines, Samoa and Ceylon to reconfirm who he was. Now that he is back in Italy with its courts jammed with petitions for divorce, he is once again unsure of his identity. The President leaves Washington and goes to places like the University of Kansas periodically for the same reasons.

In speaking of the prospective permanent deacons in the Roman church, we are, of course, describing modern men who enjoy enough mobility—economic, social, intellectual and emotional—to make a change. They are in position to do something about their unrest in their present circumstances. As a class, apart from any church orientation, people in this bracket in their thirties and forties have launched on a profession or job, they are married and have families, they are not without their successes in life, and somehow it is not enough. They begin to look for satisfactions elsewhere. Such is the phenomenon of early middle life not among society's misfits but among its most stable and productive citizens. They want to do a fresh thing, face new challenges, have new experiences. Marriage and a career have been rewarding but unless they make a change soon family life and employment will pall. There is no unfaithfulness to vocation here. It is the normal situation in our culture, the restlessness brought on by a knowledge of multiple opportunities, by quick communications, and by a sufficient economic resourcefulness to bring about a change for oneself.

We have in the departure from the Christian ministry at a certain point in life and the desire to enter it at roughly the same point a single phenomenon, not two. Neither group is especially to be praised for its choice, neither to be blamed. What happens to both is an identifiable social occurrence. As to the workings of grace, divine vocation, fidelity and infidelity, we do best to abstain from all such vocabulary and judgments. The believer is convinced that God is at work in human lives and that believers somehow act in response to or disregard of him. But of these dynamics we know very little. We can confuse ourselves and everybody else by using religious vocabulary to cover this ignorance.

We do know something of the dynamics of the human psyche, of economic forces, of glandular changes at certain ages, of the potential for good in the restless spirit described above. The thing to do is to capitalize on this knowledge in a matter that is of great importance to us as a faith community. A faith community that is in concept a worldwide brotherhood spanning every age and culture cannot look back nostalgically on the Jerusalem-church settlement, the Byzantine settlement, or the papacy-as-institution settlement as if any of these were the heart of the Gospel. To do so would be to act with corporate immaturity. It would be the same to deplore the fading of certain patterns of ministry and hail with too great enthusiasm the advent of others. Jesus died and rose for none of these things but to help men to love.

One way to stimulate theological understanding about deacons among priests and people is to review the history of this office as it has been carried on since New Testament times. Scholarship on the question can be immensely helpful but it is also to be mistrusted on theological grounds. Unwisely handled, data on what the church has done can be used to support the proposition that this is what the church can do, neither more nor less. If we have learned anything from Jesus, however, who is the church's Lord, it is that he was supremely free of modes of action of the religious past. He believed that Moses and the prophets were from God but he would not be their captive. No sociological settlements out of Israel's long history held him fast. It is inconceivable that he meant to bind his followers in a way that he would not himself be bound.

The Roman church is committed to tradition. It does not simply pick up the Scriptures, read them, and attempt existentially to *be* the church. The Roman church is interested in where it has been as a faith community. But if it is to be Catholic it must be interested in all the places it has been and all the ways men have lived the Gospel, not just the ones that have emerged in a corner of the West. What the church may not do in its practice is become the prisoner of a sociological settlement from the past and say that this is the will of the Lord.

A Question of Leadership

Knowing what the church may do and must do on the basis of Scripture, namely, everything in its power to advance the reign of God, we look to its obligations in our day with respect to a ministerial class. Earlier the statement of the Bishops' Committee was quoted which said that the diaconate will flourish when it is recognized as Christian leadership in its own right. That is undoubtedly correct but there are problems. The order of

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priest, by and large, is not recognized as leadership in its own right by incumbents of the bishopric. The papacy does not recognize the bishops of a region as exercising leadership in their own right (*vide* the recent Simonis case in Rotterdam), nor a body of bishops the leadership prerogatives of an individual bishop.

Obviously a mixture of law, custom, attitude and moral suasion is at work here. But it is clear that ministers do not have the freedom that the ordinary faithful enjoy. This lack of freedom much more than the question of marriage has brought incoming candidates for the priesthood in all the countries of the West to a slow trickle. This means that if the ordination of deacons is not to be "just an emergency valve for a shortage of priests, but a specific ordination to the service of other people," that service may be to achieve the setting free of the entire ministerial body.

It is not merely that the new deacons should themselves be free in Christ; that goes without saying. The church has always been graced with some ministers who both were free and who set free. It cannot be that the service of the new deacons is to populate the ranks of the ordained with a few more "freemen of the Lord" (I Cor. 7: 21). What is needed is the service of setting the ministerial class free in a corporate way. There must come into being a new ministry that acts as if being "slaves to Christ" has nothing whatever to do with governing the church by human respect, the raised eyebrow, or the tactics of city hall. That is the kind of church we have had in this country until now. It is highly unevangelical and it must be brought down. Luckily it is coming down but nothing better that is immediately discernible is being built in its place. Many of those who could effect the change are leaving to know a little happiness in life, to preserve their honor, to keep their mental health. Inviting new ministers into an identical church situation would be an exercise in cruelty. In justice they can only be invited to serve in a new situation.

There is no need to review the pitfalls of things as they are. Years ago St. Jerome who was in priest's orders and who was a very unpleasant man wrote of the deacon:

> What can ail the servant of tables and widows that he gives himself airs as the superior of those at whose prayers the body and blood of Christ are produced? (*Letters 146*)

We are in for a good deal of that, very probably. A threatened clergy is already making life hard for talented directors of religious education of both sexes. One does not have to be a curmudgeon of a pastor for that; a thirty-year-old assistant who was "king of the kids" for four years will do. It does not make a difference whether deacons are used for sacramental service or for other types of service. We have had both kinds—liturgical and non-liturgical deacons, i.e., property administrators—in the church before and we can have them again. We probably should have both kinds by careful designation very soon. One hopes that having only liturgical deacons from the outset does not obscure the issue too badly, by ordaining every deacon a liturgical one and then learning, as with priests, that the peculiar gift of some does not lie in the service of the word or the altar.

What can be done to see to it that the permanent diaconate does not fall on hard times very shortly because of status consciousness? It is hard to say. There are certain theoretical solutions but relying on them in practice is another matter. They include things like giving full-time deacons economic security which comes from the inability to be fired as much as from a decent salary. As to signs of status—a title, a mode of dress—not only is little faith to be placed in them for deacons, they are of very limited value for priests. In ordinary circumstances such signs shout "authority" at people and, because of childhood memories, reduce the minister's effectiveness.

Liberty of Action

A good means of giving the deacon support but a highly theoretical one would be to have bishops come down on the side of liberty of action for all in their dioceses who initiate. This would do something to disarm those siege-mentality priests and people who are going to bedevil good deacons as they now bedevil good priests and bishops. Moreover the logical flaw in the argument is evident. The many bishops who cannot endure effective apostolic activity in their priests are not going to endure it any better in their deacons. An obvious plan is to assign or recommend the deacon only to congenial superiors, but that will happen in any case. If the deacon is congenial to the bishop but not to neighboring and fellow clergy, a situation will prevail like that of a generally better standard of federal justice—bad as it is—than the standard of justice in the several states. In an age in which few bishops are suffering grievously from the apathy of their clergy, the deacons' chief backer will be their bishop, who will turn to them for new and better service.

What is to be said for ordaining men as deacons apart from a training period? It makes sense to do that with men whose theology and social ethics are already in good order. The only reason for giving training is that some will need training. They do not need to be acclimatized to clerical life. The chief drawback to the scheme of ordaining candidates without the passage of time (not without a means of review) is that while good candidates would come forward that way, others would be missed who need time to bloom. Also, those persons would be missed who at present get ordained because a seminary faculty thinks it is a good idea but who would never get ordained if they had to depend on the judgment of one ordaining prelate.

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On balance it seems that the active search for and drafting of outstanding laymen—as in the case of Ambrose, prefect of Milan, a catechumen—would net us better deacons than training those who volunteer. A layman who wants to cooperate actively in the kind of ministry that is operative these days is automatically suspect. This suspicion can only be removed by proof over a long period that he will not fall in with repressive schemes or less than serious approaches to the Gospel. His adult lifetime has been that period. We already have the evidence we need about the kinds of people the church needs.

The Need for Reform

Our church establishment is so in need of reform that only reformers—however quiet-spoken—should be taken seriously for the office of permanent deacon. To those engaged in training programs, this means that their recommendations for ordination should be few. The merely pious should be dropped immediately as a sign to bishops who may favor their candidacy. So should those who welcome any badges of office from collar to *kydos*. Such men are confused and can only do harm. The militant—not doctrinaire separatists, but the militant —of both sexes and any group are to be taken seriously as candidates. At present the Ukrainian or the Polish militant is a threat to church life whereas fifty years ago he was not, nor the Irish militant eighty years ago, nor the German militant one hundred years ago. That was the kind of leadership the immigrant people of those nations needed in their beleaguered circumstances. The case is similar with the Black or *Chicano* or *Puerto-riqueño* deacon of today. To be sure, such a search will produce a few Adam Clayton Powells, but Adam was what the people of Harlem needed in the years he was in power. A church that cannot tolerate its Fathers Berrigan, its Sisters Martin de Porres, its Brothers Joseph Davis is a very sick church indeed. Its easy tolerance of leaders who shall be nameless here is a sign of its deeper sickness.

Deacons of either sex should serve where and as they are needed. One could point out how much Catholic people need good preaching and how little of it they are getting. We already have a remarkable number of educators, not all of them formal educators, filled with compassion who can make clear verbal expositions of the meaning the Gospel in life. They should be empowered to do this in churches and ordination is such an empowerment. More to the point, perhaps, neighborhoods need organizing badly in city and country by intelligent and selfless people. The most needed diaconal office would seem to resemble that of the ward leader, without the profit-motive for the incumbent but with the pork-barrel aspect. He should be gaining some practical benefits for people who have every right to ask: "What has this church which directs my loyalties to God done for me lately?" No one can favor the creation of rice-Christians. All should favor the identification of a gospel of justice and peace with the works of justice and peace. Karl Marx held that the difference between Communism and all previous religions, philosophies, and ideologies was its *praxis*. They talked; it did something.

We Christian believers say we have in Jesus not a weaver of words or a promiser of distant rewards but a teacher who told us to *do* something. In twenty centuries we have done something, but not much. We have shown a great talent for formulas of exclusion and certitudes about things no man can be certain of. As to living and preaching the gospel, we have scarcely begun.

Those persons should be ordained deacons who wish to do something and who would be helped in their work by a special designation. Many servants of the gospel need no such designation. Their call to the lay state is clear. Any who are now laymen who wish ordination as deacons to share their confused vision of life, their pieties, their authoritarianism, their Jansenism with others should be kept from the possibility by every means.

Nothing has been said about the permanency of the permanent deacon in an age when it has become unwise to speak of the finality of final vows. We serve effectively at those times in life when we really care. It may be for fifty years, it may be for five. Keeping people in service when they no longer care is costly for them and for those whose lives they damage. This problem is likely to work itself out much faster with deacons than the problem of priests who stay in service long after they have lost interest. The mythology of fidelity is dying; the reality of fidelity is emerging. Deacons will receive a permanent "character" like that of baptism. As with baptism it will be meaningful in act as long as they believe both in their office and in the exercise of their office as right for them.

These observations can fittingly close with a parable. It is taken from the transcript of an appeal made in a federal court in Hartford last December 14 (which was subsequently disallowed) by Father Daniel Berrigan. What follows is a letter from Berrigan to a federal judge named Thompson who invited him at his sentencing two years ago to be effective with the young while he was in prison.

> . . . prisoners who grow conscious—my word for rehabilitation—find themselves in the uneasy position of men everywhere who grow conscious, whether these men be war resisters, Blacks, the poor, priests, or ministers. Such men tend to see themselves across all differences of origin or need in roughly the same light. None of these men wants to make his peace with America today, whether with war policies, the draft, racism, selfish economics, a somnolent church. In this sense, to be rehabilita-

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ted means that one gets reborn from the status of criminal to the status of resister.

[Berrigan later speaks of change] . . . which is is the aptitude to question life and accept change in one's conduct. In prison, it's something that actually gets under way in very few cases. Such change is the exception everywhere, not only in prison, but in priests and judges as well. What needs underscoring here is the deceitfulness of the prison sytem that exacts mechanical conformity, searches out every detail of prisoners' lives for censorship—limitation of visitors, sexual denial in the married; extends the bland and boring through time, space, books, food, work, play, religion—creates childish permissiveness at the center and paranoia at the outer edges and calls the resulting state of things rehabilitation. We must spend time, money, talent in the dismemberment of the prison empire; we must substitute for it human groupings of inmates, dedicated specialists instead of the conglomerates of low talents and special interests who at present in such abundance live off of the misery of others and resist all forms of change.

That is to be read as a parable which has nothing in particular to do with prisoners and jailers. It is a parable about permanent deacons and the destruction of a system not terribly unlike the one described in the letter. The question of ordaining deacons is that of pressing those persons into service, and only those persons, who have come to the consciousness Father Berrigan describes.

THE PERMANENT DIACONATE–2

THE HIDDEN THORNS

CARL J. ARMBRUSTER AND JOHN J. BEGLEY

The significance of the restoration of the permanent diaconate is that it represents a major restructuring of the ministry of the Roman Catholic church. At first glance the reform does not appear that pretentious, and is often simplistically viewed as the re-introduction of a formerly successful structure into a modern framework with appropriate minor adjustments. Hence, little fuss was made about it when Vatican II in 1964 declared that ". . . the diaconate can in the future be restored as a proper and permanent rank of the hierarchy." (No. 29 of the *Constitution on the Church*). Pope Paul VI followed up this opening with a *motu proprio* in 1967 which elaborated administrative guidelines for the restoration, and the American bishops in 1968 received permission from the Holy See to establish the permanent diaconate in the United States. By now the program numbers 391 candidates preparing in 15 training centers throughout the country. This apparently cautious and harmless reform has released an unforeseen train of problems and questions, for it is not a "restoration" but an innovation, its "permanency" is highly ambiguous, and its "diaconal" or "service" function is little understood.

Due to the inherent ambiguities of the restoration which plagued it from the very beginning, the Bishops' Committee on the Permanent Diaconate in 1970 formally requested the Catholic Theological Society of America (CTSA) for some theological and pastoral guidelines. (Apparently the first time the American bishops collectively have ever asked the CTSA for the service of its theological expertise and opinion.) The CTSA responded by forming a committee to draft a report. This article is one of the position papers submitted to both the CTSA and the Bishops' committees in February, 1971.

The CTSA report proceeds from the premise that the decision to restore the diaconate is irreversible, and consequently, it seeks to give the program a constructive and creative direction. It views the permanent diaconate far more radically than Vatican II or the Pope's *motu proprio*. The report stresses the following points: the flexibility which the church possesses to restructure its ministry, the special role of the deacon as a personal sign of Christ's charity and of the official concern of the church for those in need, the necessity for the deacon to remain lay, i.e., identified in life-style with the laity, the limited meaning of "permanent" ordination, the suitabili-

FATHER CARL J. ARMBRUSTER, S.J., *is Assistant Professor of Theology at Bellarmine School of Theology of Loyola University, Chicago.* FATHER JOHN J. BEGLEY, S.J., *is Assistant Professor of Theology at Boston College. Both are currently assigned to the Cambridge Center for Social Studies in Massachusetts.*

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ty and need of women deacons, and the ministry to the sick as the context for the deacon to serve as the minister of the sacraments of Anointing and Penance. Yet, despite the imaginative thrust of the CTSA report, serious theological and practical questions remain to be answered.

Since this reform measure seemed properly cautious to the conservatives, at least a step in the right direction to the liberals, and totally irrelevant to the radicals, scarcely anyone has bothered to subject it to critical appraisal (one known exception is Richard McBrien in some of his weekly columns). It is our intention to provide such constructive criticism because of the emerging problems which, if the permanent diaconate has not necessarily generated, it has at least triggered and pushed to the forefront of ecclesiastical attention: (1) confusion of the roles and identity of ordained ministers and laity, (2) the ordination of women, (3) the unmet leadership needs of minority groups, (4) the theological question of the minister of a sacrament, and (5) the cultural possibility of "ordained laymen," that is, churchmen outside the scope of "clerical" culture. Doubtless there are other issues raised by the permanent diaconate, but these more than suffice to keep the ecclesiastical pot boiling.

What are the features of the restored diaconate as envisaged by Vatican II and Pope Paul? The diaconate is to be a permanent rank within the hierarchy, not just a stepping-stone to the priesthood as it has been for centuries, with a ministry of liturgy, word and charity. Papal guidelines place the minimum ordination age for a deacon at twenty-five years, with the law of lifelong celibacy binding on men between twenty-five and thirty-five years of age. Men thirty-five years of age or older, if previously married, can be ordained as married deacons. The Pope's *motu proprio* lists eleven diaconal functions, eight of which are cultic, while the other three are concerned with charitable and administrative works, scattered communities and the lay apostolate. A three-year training program is called for with suggestions to nourish the spiritual life; for example, frequent Mass and Confession, recitation of part of the Divine Office, and such like practices similar to those recommended for centuries to religious and priests.

As is evidenced, this is a cautious reform measure, hedged in with safeguards. The source of the tensions it generates lies in the thrust of the statement on the restored diaconate contained in Vatican II's *Decree on the Church's Missionary Activity* (No. 16) which points out that men are already functioning as deacons by catechetical activity, works of charity and presiding over scattered communities; as a result, they should be strengthened for their task by sacramental ordination as deacons. In a word, the Council recommends ordination of laymen who are capable of or are actually performing the functions of deacons. The hidden thorns in the permanent diaconate can be summed up in the phrase "ordained layman," uncanonical, but one connoting a socially and culturally effective layman who is at the same time officially recognized as a church minister by sacramental ordination. Can one be a church servant, even a member of the hierarchy, without adopting a clerical form of life? If so, how does the permanent deacon as an "ordained layman" relate to and differ from a presbyter or an unordained layman? With almost 400 candidates in the permanent diaconate program in the United States, these questions are no longer academic.

Prior Judgments

Behind the thinking of Vatican II and ecclesiastical leaders since then lie certain prior judgments about the permanent diaconate which merit serious questioning. Although some overlapping is inevitable, for convenience we distinguish them as an historical, a theological, a pastoral, and a religious prior judgment.

The historical prior judgment is that we know what the permanent diaconate was in the past, and that it functioned successfully. To research the history of the permanent diaconate is to find a confusion and variety of functions which do not lend themselves to easy categories except in terms so broad (e.g., charity or service) that the deacon cannot without difficulty be distinguished from the priest or the layman. Furthermore, the permanent deacons often clashed with the presbyters and the bishops, especially when they wielded real administrative power, as in fourth-century Rome. To look back to the historical diaconate as a clearly defined and highly successful form of ministry as a solution to the problems of today is to indulge in the worst kind of wishful thinking.

The theological prior judgment is that the three-fold, clearly distinguished structure of church ministry consisting of bishop, priest, and deacon is of divine law in such a fashion that there is no other way to articulate the ministerial responsibility of the church. The Council of Trent is appealed to, but Trent states only that the hierarchy consists of bishops, priest, and *ministers*, not necessarily or only deacons. Trent deliberately sidestepped the scholastic dispute about the sacramentality of the diaconate, sub-diaconate and minor orders. At the root of this prior judgment lies a failure to appreciate the freedom which the church possesses to structure its ministry as it sees fit in view of its mission of reconciliation, a freedom which history has shown to be exercised frequently by the church. This theological judgment also supposes a neat distinction between the triad of ministers, with certain powers clearly reserved to each. But again, history and theology reveal that the question of who can be empowered to administer a sacrament is not so simply and clearly answered. The evolution and diversification of the church's ministerial structure over the centuries is a type of *fecit ergo potuit* (it did it; therefore it could) argument which should at least alert us to the

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potential adaptability of the triadic ministry along previously uncharted routes.

The pastoral prior judgment is that the permanent diaconate will make up for the declining numbers of nuns, priests and brothers. In addition to the danger of viewing the restored diaconate as an untapped reservoir of "cheap labor," one might be led by this viewpoint to overlook the reason why people leave the religious and priestly life. If the reason lies partially in the work itself —its irrelevancy or ineffectiveness—then a new source of manpower will result only in a new source of frustrated ministers, not in a strengthening of the ministry.

The Bishops' Committee on the Permanent Diaconate goes beyond the general outlines of Vatican II and the papal guidelines by calling for permanent deacons who are a different type of minister, qualified to meet new and challenging demands, not just reinforcements for overburdened priests and religious. But unless the new diaconate is bolder and more adaptable than the one outlined by official church documents, it cannot develop into a new *genre* of ministry. For example, the celibacy requirements and the permanency of the commitment to serve could pose serious obstacles to enlisting youthful, dynamic leaders. Many younger persons mature enough to serve but facing an uncertain future, and who plan eventually to marry, may simply not be in a position to take on the life-long commitments which the diaconate now requires.

Finally, the pastoral judgment overlooks the fact that the permanent deacon cannot bring the one thing essential to building and expressing Christian community: the celebration of the Eucharist. By his "lay character" he is supposed to have an advantage in reaching many otherwise estranged people, in bridging the gap between laity and clergy. However, at the crucial point of symbolizing the unity of the congregation, his "lay character" is somehow not enough, and a clerical priest must be called in to preside. In other words, if the permanent deacon is so important and potentially effective because he remains "lay" in his style of life, then why stop at the diaconate, why not ordain him a priest?

What we term the "religious prior judgment" is a sincere but misunderstood loyalty to Vatican II which, in effect, claims that "if the Council says it, then it must be good." Because the Council allows for the restoration of the permanent diaconate then we are obliged to do so. It seems more probable that Vatican II indicated that change in the structure of Christian ministry is possible, and demonstrated this concretely by the example of the permanent diaconate. But there is a danger in blindly canonizing every recommendation of the Council. The renewal movement cannot afford many more failures, as the problems with the liturgical reform have demonstrated. If exaggerated and unfounded hopes are placed in the permanent diaconate and they are not realized, then the genuine need for ministerial reform may be endangered on many fronts. There is only so much energy available for a renewal of ministry, and it should be concentrated first upon determining the needs of the people, and secondly upon the needs of the large number of nuns and priests who are still functioning. There is a danger of dissipating our energy on a program which does not get to the heart of the ministerial matter.

To question prior judgments about the permanent diaconate is a necessary preliminary step to arrive at the basic theological realities and pastoral concerns which animate Christian ministry. A first consideration is that responsibility for ministry rests upon the total Christian community, not just the hierarchy. By their Baptism all Christians are called to participate in Christ's ministry of reconciliation, and the specialized ministry of an ordained hierarchy is but one way in which this is achieved. The unordained laity recognize and extend both material and moral support to those of the community who have the charism to serve and the official recognition of the community to do so. But with the rising level of education everywhere and the emergence of highly qualified and spiritually motivated laymen, the diversification of the church's ministry by entrusting more responsibility to unordained laymen is a point that deserves exploration before the restoration of the permanent diaconate.

The recent phenomenon of lay distributors of Holy Communion, a function previously reserved to priests and deacons, is a minor example of what might be done on a larger scale with many of the functions now reserved to the deacon; for instance, the role of preaching. That is not to say that some form of recognition is not desirable and needed for lay people to perform such functions (the lay distributors are formally "invested"), but that is not the same as sacramental ordination and identification with the clerical hierarchy.

This leads to a second consideration, the significance of sacramental ordination. Vatican II emphasizes the strength and comfort which the sacramental grace of ordination would bring to the deacon. Doubtless the Holy Spirit assists the ordained minister, but the manner in which this happens is neither automatic nor divorced from the ecclesial dimension of the sacrament of Holy Orders.

By ordination the community explicitly and formally recognizes the diaconal charism of one of its members, and commissions him to serve both church and society in the name of the community. When the ordained minister acts, he does so not merely in his own name, but in the name of the community which ordained him through their bishop. The pastoral implications of this theological principle is that the deacon will suffer and be inhibited instead of being encouraged and strengthened if the priests of the diocese suspect him as an ambitious layman, or if the laity reject him as a status-seeker. In short, the community must be thoroughly educated to the role

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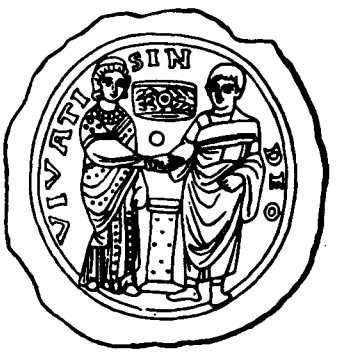
of the deacon and convinced of his apostolic value if his ordination is truly to enable him to act in their name and with their support. What this means in practice is that the successful introduction of the permanent diaconate must be preceded by an educational process among the people whom he serves.

A third consideration revolves around the effect of ordination in relation to clerical culture, that is, a style of life that characterizes the clergy and involves celibacy, seminary education, clerical garb and residence, means of support, titles, and privileges and exemptions of various sorts. Theologically considered, there is no intrinsic connection between clerical culture in this sense and ordination in the sacramental sense. For centuries the early church ordained ministers who lived a "lay" life in the sense of there being little or no distinction between their life-style and that of their non-ordained neighbors. However, the connection has been established and deepened, especially since the early fourth century with the liberation of the church by Constantine.

There is a theological principle involved in the distinction of clergy and laity, but it lies in the order of sign and function, and not in the order of social and cultural forms. Yet to be a sign of the presence of the Risen Christ, to be a symbol of the unity of Christian community, and to perform certain specific functions means that these realities have to be expressed in cultural forms



or they remain bloodless abstractions. Hence, there will always be a difference between ordained and non-ordained laity, but the difference does not have to mean a clerical caste such as we have today. In fact for many groups, in particular minority groups such as the blacks and the chicanos, identification with clerical culture could mean alignment with the church as a conservative force in society which does not respond to many of their deeply-felt social and economic needs. The papal guidelines have consciously or unconsciously taken priestly and monastic life as their models for the life-style of the deacons. If the permanently ordained deacon must adopt clerical culture, then the equation is made between ordination and the clerical class, to the detriment of the flexibility of the ministry.

At this point our joint authorship breaks down. Although in substantial agreement on all that preceded, we arrive at different practical conclusions, one more moderate, the other more radical.

CARL J. ARMBRUSTER: Although the suppositions of the permanent diaconate are questionable, its theology undeveloped, and its pastoral implications not thought out, the program is in fact underway, and cannot be reversed. But it can serve a very useful function as a pilot project, without overemphasizing the "permanency" of the diaconate in order to safeguard the personal involvement and generosity of the candidates in case the experiment does not succeed. It can help educate both hierarchy and laity in the new concept of the "ordained layman," and it may provide a realistic setting for the inclusion of women in the ordained ministry.

At the same time, for the greater good of church and society, much more effort must be directed toward the involvement of the laity in the church's ministry and toward a restructuring of the priestly and episcopal functions and the declericalization of their life-style. Likewise, the fact remains that the burden of the church's ministry is carried by the 160,000 nuns and 12,000 brothers in the United States, in addition to approximately 60,000 ordained priests. The needs of these 232,000 church servants and of the people they serve must be realistically faced, and appropriate modifications of ministerial structures be introduced. For the total reappraisal and restructuring of the church's ministry the permanent diaconate can serve as an experimental model from which a great deal can be learned.

JOHN J. BEGLEY: The restoration of the permanent diaconate appears as neither a necessary nor an advisable move for the church to make at this time, even as a pilot project. Although contributing to a certain extent to the ministry of the church, the diaconate, as its history reveals, has been a story of a restless search for self-identity, marked by a diminishing concern with the works of mercy (*diakonia*) and an increasing encroachment upon the liturgical function of the priest. Furthermore, if the contemporary restoration of the diaconate, which is primarily liturgical, looks to alleviating the shortage of priests, the solution lies in ordaining priests (perhaps those now training for the diaconate) rather than in ordaining deacons. The other alternative is to extend the participation of the laity in various liturgical, administrative and charitable functions. In either case the deacon is not needed.

The real thrust of ministerial reform must involve laity, priests and religious; the introduction of the diaconate simply confuses and hinders this reform. With the expansion of the deacon's role, the role of the priest is correlatively diminished, and eventually a reductionist mentality sets in which will define the priest as merely the unique person with the power to pronounce the words of consecration. Such a minimal identity will not suffice to sustain the priest in his ministry, as he sees alongside him a deacon with either a more recognizable

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secular status and/or a more congenial and accessible life-style.

In the last analysis the norm for any change in ministry must be the church's mission of reconciliation of all men with one another in Christ. The energies of the church, the time and talent of her personnel would be better spent on more basic issues, not by attempting to restore an office that was never particularly effective. The radical issues are those which affect the future of the church as a credible agent of reconciliation: the questions of peace, overpopulation, disarmament, racial and social justice. These questions demand involvement on the part of all Christians. The exclusively male, semi-clericalized, carefully controlled profile of the restored deacon is not a convincing ministerial response to these human cries for honest-to-God service.

ANCIENNE VAGUE

THE SCREEN

Bed and Domicile and *This Man Must Die* (as well as Godard's *Winds from the East*) give a remarkable portrait of the *nouvelle vague* thirteen years later, no longer a solid wave but a divergent set of currents. The unified thrust of these three critics-turned-directors has long since dissipated . . . Godard not even speaking to Truffaut, Chabrol quietly making a succession of unheralded films that may well outlast the big splashes of the other men's well-publicized homages and polemics. Yet, in these recent films by Truffaut and Chabrol we find recurring preoccupations that bring us back to those earlier days when their collective achievement overwhelmed the film world.

Both Truffaut and Chabrol have long worshipped Hitchcock (they even interviewed him together during their days as critics), but Hitchcock has been far more helpful to Chabrol than Truffaut. Chabrol's style has always conveyed cool detachment which can infuse both passion and rational maneuver with the ironic ambiance that forms the center of Hitchcock's best work (*Vertigo*, *North by Northwest*, *Psycho*, *Suspicion* or *Notorious*, for example). Hitchcock's characters always verge on becoming puppets for the director's careful orchestration of mood but the proof of his artistry lies in their subordinating this tendency to their own struggle to control their environment and their destiny (Scottie trying to remake Judy Barton in the image of Madeline in *Vertigo*; for example). Chabrol, too, achieves this kind of interplay where mystery and suspense are not "mere" accomplishments of a virtuoso technician, but manifestations of the kind of world his characters populate. No doubt this is one reason why all three directors are drawn to the bourgeois world where an orderly, elegant surface can become a facade behind which characters struggle with their impulses, conflicts and obsessions.

This is certainly the case with *This Man Must Die*. A story of revenge, its implications are gradually deepened by Chabrol until it achieves the kind of transcending resonance that we seldom find in this genre, outside of Hitchcock. The avenger, a well-to-do writer whose son is killed by a hit-and-run driver, tracks down the driver's female companion. She happens to be a television actress whose shallowness as a person adds a pathetic dimension to a relationship that slowly moves towards love. Chabrol, in fact, has not cast his wife (Stephanie Audran) in this part (her first absence from a Chabrol movie in some time) largely because the force of Audran's presence would have too neatly justified Marc the protagonist's affection when it is precisely his ambivalent situation that needs emphasis.

Marc's affection grows not only for her but also for her nephew, the son of the man he discovers he must kill. Marc waits, savoring his revenge, while Chabrol fleshes out, in brilliantly composed moments, the characters now propelling Marc forward. The son intuits Marc's intentions (which he shares) and a strong, subconscious bond grows between them while a more overt, calculating relationship develops between Marc and the boy's father who has read Marc's diary of his vengeful search. Finally, Chabrol works out a resolution that penetrates to the core of guilt, courage and responsibility, and completes the formal patterns (of camera movement, composition and motif) that have lent the film an eloquence far richer than its superb color photography.

Chabrol's achievement, a bit less intense than in *La Femme Infidèle* or *Le Boucher* where Stephanie Audran's character encloses and concentrates the dramatic conflict, nonetheless ranks far higher than Truffaut's in *Bed and Domicile*. For Truffaut, Hitchcock has proven more a Lorelei figure than a true mentor. Truffaut's book on Hitchcock reveals the problem: Truffaut regards Hitchcock's technical achievements with a fascination and reverence that is antithetical to the detached *application* of these techniques to broader goals. In other words, Truffaut's Renoir personality—warmth, affection, humanism—prevents his Hitchcock personality from working itself out in practice. *Bed and Domicile,* however, is less a victim of this conflict (unlike *Fahrenheit 451*, *The Bride Wore Black* or *Mississippi Mermaid*) than a capitulation. Truffaut limits his Hitchcock personality to some false suspense built up around a mystery lodger and lets his Renoir personality go to work.

The result, however, is not a new Renoir as much as a facile, blocked Truffaut where the characters do not verge on puppetry but *are* puppets. This light, frothy domestic comedy takes up where *Stolen Kisses* left off but also threatens to write *finis* to the latent greatness in

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The 400 Blows. Truffaut has expelled the suffering, the pain, the humiliation and countervailing determination that gave his first film (like much of Renoir) such a tense, dynamic charge. And unlike the Renoir of *Boudu Saved from Drowning* or Chabrol or Hitchcock, the bourgeois world does not provide a dramatic vehicle for conflict where dark forces are always latent as much as a medium for celebration. Unfortunately, it is more a celebration of Truffaut's technical competence and a humanism turning in on itself, towards preciousness, than of man's inherent virtues. The situations which these other directors create in order to put man's virtue to the test are avoided and Jean-Pierre Leaud's domestic problems are resolved without ever being explored.

If we accept Truffaut's offering as we might a Doris Day movie, it will yield its hour or two of pleasant diversion, as will the domestic life it offers, unquestioned. For those of us who regarded Truffaut as an artist of any depth, however, the film can only be a disappointment.

BILL NICHOLS

BOOKS

Am I a Soledad brother's keeper?

Soledad Brother: The Prison Letters of George Jackson

Coward-McCann, $5.95

DONALD G. SHOCKLEY

To read the prison letters of George Jackson is to experience a profound sense of horror in the form of a progressively unfolding realization of what America has become. A cumulative effect builds as one plods through the early letters, which at first seem to be mercilessly repetitious and dull, until one is compelled to face in the starkest terms the brutal reality of continuing racial repression in the land of the free. We have heretofore been utterly impervious to any kind of information about who goes to prison, why, and what happens to them while they are there. But there are strong indications that a new day is coming. Black inmates, at least, are going to speak and act for themselves in such fashion that white America will be forced to listen. Even more so than Eldridge Cleaver's *Soul On Ice, Soledad Brother* is a declaration of one man's indomitable will to retain his human dignity in the face of what he calls "rehabilitational terror."

The letters are preceded by an autobiographical statement written at Soledad prison last June 10. Jackson remembers his childhood spent on the streets of a Chicago ghetto as part of the "normal" preparation of the black male for entrance into prison at around age 18, if he should live so long. Incarceration thus came with adulthood as merely "the next phase in a sequence of humiliations." Having never experienced "any objective basis for expectations," he was ready for prison when the time came. But the law came down much harder than he had expected. Accused of robbing a gas station of $70 some three years after moving to Los Angeles with his father, he agreed to a deal with the authorities: he would save the county the bother and expense of a trial by pleading guilty and receive in return a light sentence in the county jail. Although still a teen-ager, his sentence was set at "one year to life" in the state penitentiary and he has not seen the night sky since . . . more than ten years.

"This indeterminate sentence" as practiced by the state of California grants a range of powers to the Adult Authority (parole board) which is unknown to any court of law in the country. George Jackson went into prison knowing that he could be released in one year—or never. The decision to go or stay would be made annually after a brief appearance before a committee of the Authority (basically middle-class white in composition, with many of the appointees having previously been in law enforcement agencies). The inmate is not allowed legal representation at the hearing, nor may any other interested person speak in his behalf. The board says yes or no without any obligation to say why, and the decision may not be appealed. Throughout the letters there is repeated a cruel cycle of hope and despair much as summer gives way to winter, year in and year out.

As recently as 1968, Jackson was told that if he did well for six months more he could go home. When he came back with a clean slate, he writes, the composition of the panel had changed, there was no record of the promises made to him, and he was simply told to return to his cell for another year. Although the reason one is denied parole is not usually known, the author is sure that one of the best ways to get turned down is to be black. If his own experience is in any way typical, to be both black and proud to be so is to render the annual reviews an exercise in futility.

The pain of not knowing year after year when—or if—you will again embrace a woman or see the stars is exceeded only by the sheer terror which is cultivated through the exploitation of racial hatred within the prison community. Jackson says that racism is spurred on by the guards as a means of preventing inmate solidarity: "a sense of terror, betrayal, and insecurity prevails at all times. It flows outward from the captain's office, divide and rule, divide and rule." He says that he has

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personally been the victim of so many racist attacks that he can never relax again; he is "like a dog that has gone through the K-9 process."

This exploitation of racial hatred as a means of controlling inmates has also been described by Robert L. Minton and Stephen Rice, both of whom have been involved in rehabilitation programs at San Quentin. In "Using Racism at San Quentin" (*Ramparts,* Jan., 1970) Minton and Rice claim that efforts on the part of inmates to achieve racial harmony after a 1967 riot were vigorously suppressed by prison authorities—even to the point of smuggling weapons to the prisoners most likely to use them. The problem with this kind of information is that the American people find it so incredible that we would rather impeach the source of the news than pursue the investigation.

But what about the highly respected Karl Menninger's meticulously documented book *The Crime of Punishment?* No more damning indictment of criminal justice in America has ever been written, yet where is the response of the public being felt? On the specific point of prison violence, the famous psychiatrist quotes an ex-convict who describes the situation in terms strikingly similar to Jackson's:

> Everywhere, every minute—like the air you breathe—there is the threat of violence lurking beneath the surface. Unlike the air, it is heavy, massive, as oppressive as molasses. It permeates every second of everyone's existence—the potential threat of sudden, ferocious annihilation. . . . There is no letup from it—ever.

Again, a recent investigation into conditions at Soledad by the Black Caucus of the California state legislature produced a report which confirms some of the more extreme charges concerning the racial factor in prison violence. Even more shocking than public apathy is the indifference of those whose business it is to sentence a man or woman to spend part or all of his or her life behind bars. Menninger says, "Whenever I have taken judges with me to visit prisons or closely examine prisoners, they have been far more shocked than I." Perhaps George Jackson should be heard precisely *because* we find it so difficult to believe him.

In his decade behind bars, Jackson has become a legend known throughout the California prison system. That he has managed to stay alive without bowing his head to either convict or cop terrorism is the chief source of admiration for him. He has kept in trim physical condition by watching his diet and performing 1,000 finger-tip push-ups a day. He has trained himself to sleep no more than four hours each night in order to reduce the necessity for being so completely vulnerable to attack to an absolute minimum. During the infrequent excursions beyond his cell he keeps everyone an arm's length away from him and in the prison yard he never ventures beyond a quick leap to some sort of bullet-deflecting cover.

That inmates who cannot be intimidated are either set up for violent reprisal by another convict who has been given a weapon and promised favors for doing the deed, or shot down by prison guards in staged disturbances in the yard, is generally assumed by the prison population, or at least by the growing contingent of prison militants. Jackson's editor, Greg Armstrong, writes in the *New York Review of Books,* for example, about a fracas which occurred at Soledad prison in January 1970 when eight whites and seven blacks were sent into a newly completed exercise yard. As soon as the inevitable scuffle got underway, rifle fire cracked from the tower and three blacks—all "militants"—lay dead or dying on the ground. One white was injured by a ricocheting bullet. In a civil rights suit filed against prison authorities in connection with the shootings, attorney Melvin Belli has charged that the guard who opened fire did so "because of his general hatred of persons of African descent and because of his particular hatred of one of the decedents." Regardless of whatever motives were actually involved, almost immediately after a grand jury ruled the killings "justifiable" a white guard was beaten to death in Soledad in apparent retaliation. As one of three men (the "Soledad Brothers") accused in connection with the guard's death, George Jackson faces an automatic death sentence if convicted since he is already serving a life sentence for the $70 theft in 1960.

What sort of man is this whom society has found it necessary to keep in solitary confinement for the better part of a decade and now may send to the gas chamber? He describes himself in this fashion: "I am by nature a gentle man, I love the simple things of life, good food, good wine, an expressive book, music, pretty black women. I used to find enjoyment in a walk in the rain. . . ." Certainly he is a man capable of expressing his identification with black people in unforgettable images: "I recall the very first kidnap, I've lived through the passage, died on the passage, lain in unmarked, shallow graves of millions who fertilized the Amerikan soil with their corpses; cotton and corn growing out of my chest. . . ." Judging from the letters alone, George Jackson is an imaginative and sensitive man

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whose literary talent deserves to be enhanced for the enrichment of us all. But he says that these finer qualities are being "wrung unceremoniously from my soul." As a result of the prison experience, he has not only conditioned himself into a finely-honed human weapon for the sake of survival, but he has also committed himself to resistance and revolution as the only means of maintaining his pride and dignity as a human being.

Although George Jackson is clearly an extraordinary man, it would be a mistake to assume that his response to the prison experience is somehow unique. He says of other black inmates that "with the time and incentive that these brothers have to read, study, and think, you will find no class or category more aware, more embittered, desperate, or dedicated to the ultimate remedy —revolution." It may be the case that the most accurate barometer of the new and deadlier storms gathering on the domestic horizon is the increasing militancy of those who have been literally locked out of this society.

The rage of the black inmate comes to focus not so much upon the prison establishment as upon a public which by its silence gives blanket endorsement to the whole legal process, up to and including the barbarities of confinement. This point is forcefully made by a play written in San Quentin by John Cluchey some five years ago and currently touring with a cast of ex-convicts. After an excruciating portrayal of the brutalities of prison life, "The Cage" ends with the mock trial of a frightened new prisoner, conducted by a criminally insane inmate ("Hatchet") in a cell confining the four chief characters. Upon "conviction" for murder, the new inmate is strangled by "judge" Hatchet, who then ritually washes his hands in a toilet. Concluding this grotesque act of personal absolution, he turns to point a wet finger at the audience and shout the closing line of the play, "I have done your will. YOUR WILL!"

Dare we to hope that the literature which is growing out of the revolutionary consciousness of black prisoners will expose man's inhumanity to man in terms so starkly vivid as to at last provoke a response from whatever is left of the American conscience? If we can read *Soledad Brother* impassively, the answer to that question is clearly negative. And in that case, whatever prophets and poets are still at large in the land would be well-advised to take cover.

Belloc: A Biographical Anthology

HERBERT VAN THAL, EDIT.

Knopf, $8.95

MAISIE WARD

The fate of him who makes an anthology is hard—for every reader familiar with the subject thereof wails or even howls over the omissions. This is reasonable only if what is there includes some of the author's worst passages while omitting some of his best. Herbert van Thal shows us his purpose in putting in "The Jews," "Advice to the Rich," "A Chinese Litany of Odd Numbers," (and possibly "The Mercy of Allah") by calling it biographical. It's purpose—to reveal Belloc's character—makes it essential to include the less pleasing elements. But should this be the purpose of an anthology?

It is a fascinating question, and not easy to answer. The biographer is strictly obliged to tell a complete story, but in doing so he sets the weaknesses and idiosyncracies of his subject within a framework of people and events which explain even when not fully excusing. Mr. van Thal's notes cannot adequately serve this purpose, and one feels at the end that the gain is less than the loss. Space need not be given to the peevish side of such a master of the English language, a historian who if he is blamed must also be praised for a style and vitality surpassing Macaulay's and only failing to make him equally popular because he espoused so many unpopular causes.

If too the object of an anthology is to unfold character as does a biography I would like a less summary and un-

Gabriel Moran

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comprehending treatment of *Belinda*—it should at least be linked with that glorious poem in which with his young compeers the young Belloc rode over the Sussex downs:

> We rode together all in pride,
> They laughing in their riding gowns
> We young men laughing at their side,
> We charged at will across the downs.
> Oh! We should live forever!—Yes!
> We were immortal—till there came
> Command imposing loneliness
> And an extinction of the flame.

But on the positive side this Collection has many qualities. Perhaps Belloc's two greatest strengths are his portraits of historical characters and the visions he sees as he walks—visions bringing out the reality the more fully through the light of glory he sheds on it. In both these fields he is unequalled. Louis XI of France who had "plunged into the business of rebuilding the realm as private men of the same sort plunge into the accumulation of a fortune. It had absorbed him altogether and his soul, never sane, had suffered from that absorption, much as suffer the souls of men who devote themselves in the same fashion to gold." Napoleon's grand army in the snows of Russia, the weapons falling from the soldiers' hands, and over them the shadow of that tiny Colossus for whom Frenchmen were so ready to die. Frederick II, the *Stupor Mundi*, "the man who so nearly made himself an anti-Christian master of the world: the last of the Emperors to hold, or attempt to hold, the South."

"A YOUNG CONVICT *we know desired to go to a California college upon his release from prison. Understandably short of funds, he applied for financial assistance and was told that the California state welfare department would in fact give financial aid to ex-convicts — but only to make a down-payment on a car; not to go to college.*"

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The supreme study is perhaps that of Lafayette, "who made himself too much the measure of his world . . . because there was no proletariat in the colonies, he never saw or comprehended the French peasantry upon his own lands . . . because a certain type of ease in social relations was the ideal . . . in America, he confused so simple and mundane an ideal with the fierce crusading blast and the sacred passion for equality which was stirring his own nation when his opportunity for leadership came.

"It may be said of Lafayette with justice that he never upon a single occasion did the right thing. It may also be said with justice that he never did politically any major thing for which his own conscience would later reproach him."

What a variety: Lafayette, Napoleon, and Henry VIII, Anne Boleyn and Marie Antoinette, Louis XI and Charles the Bold—and Dean Swift, whose end, "as he himself prophesied, was a tragic mental decay . . . a frequent penalty exacted by the dreadful trade of letters."

This was a fear very real to a man of Belloc's vivid and in some respects morbid imagination. It was well he had hills and the sea to exorcise it, for he avoided, as he once told me, literary trash lest it should corrupt his own style. One never saw him like Chesterton with a paperback detective story sticking out of his pocket.

I doubt whether Newman, another supreme stylist, was equally concerned about his own, but he agreed with Belloc as to the penalty—writing was "getting rid of pain by pain." This was said to my grandfather who had dilated on the joys of authorship, but whose own style was as lumbering as his thought was profound. John Stuart Mill had saluted him as an equal antagonist, but who reads Mill for style? With Belloc, as with Newman, "The style is the man himself."

Did Belloc, did Newman, read himself aright? It is hard to believe that while Newman wrote of music or the love of God, while Belloc wrote of scenery, sailing, walking, talking or drinking, they were not happy. Surely it was the return to daily life wherein was pain. Belloc craved for the energies and the loneliness of sailing but he writes too in *The Cruise of the Nona* that "it is during the sailing of the lonely sea that men most consider the nature of things"—

> I'll board her and apparel her and I'll mount her
> My boat that was the strongest friend to me
> That brought my boyhood to its first encounter
> And taught me the wide sea.

Belloc presents a most amazing combination of passionate physical and mental energy with the kind of introspection usually associated with solitude and a sedentary life. One would feel it wiser not to intrude, yet he would erupt delightfully into one's daily routine—whether by driving over to our little house with bottles from his latest cask of wine or bringing us to Kingsland to see the New Year in. I remember how, the rest of the family having gone over to the windmill where the wine was bottled, I was left alone with him. He apologized for perhaps a ten-minute absence to do his accounts for the year and returned to remark how strange it was how little one spent on luxuries, "such as oysters," or on charity but how much on cabs.

Now all must be in order for the great hour when we would listen to the midnight chimes from Horsham, some twelve miles distant. Then a pebble must be thrown into the house and a dark man—on this occasion my husband—must enter first. To the question "Why?" the answer was simply, "It's traditional."

It was all great fun but we wondered, as always with Belloc, how deep the superstitions went—or indeed the feelings of love and hate which he delighted in parading. One had an occasional glimpse. I had long heard from my mother how as a boy, schoolfellow and close friend of my uncle, Belloc used to visit in the holidays. There it was he rode the Sussex downs and there it was that he experienced his first adolescent romance for an aunt of mine

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six years or so his senior—the boy of fourteen (or sixteen?) girl of twenty or twenty-two. As an old man when Aunt Minna died he asked to visit the room where she lay, stayed for a long while and left the house in silence. A very happy marriage had come between these experiences but there was in Belloc a depth which he rarely showed in which each valid experience was garnered. His poetry—and *Belinda*—gives us glimpses into that depth.

So does this anthology and its happiest result should be the republication of many books long out of print.

Toward a New Catholic Morality

JOHN GILES MILHAVEN

Doubleday, $5.95

Pastoral Psychology

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Sheed & Ward, $6

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EUGENE C. KENNEDY

Doubleday $4.95

ALBERT L. SCHLITZER

The first of these books treats of Catholic morality professedly, the other two by implication. Old fences separating one discipline from another have broken down. Today studies in Catholic morality, philosophical ethics, pastoral psychology, clinical psychology, anthropology and sociology, to mention but a few, freely cross over into one another. This intercommunication is welcome and was, perhaps, inevitable once moral theology succeeded in disengaging itself from its legalistic or juridical stance. Overlapping of this kind will work for good, provided each retains its identity, that is, its proper methodolgy and its faithfulness to its proper source of information.

Milhaven, however, predicts the demise of moral theology before the close of our century with each individual taking upon himself full responsibility for his own decisions. "There will no longer be a role for the specialist. . . ." One cannot reasonably take issue with him when he insists that the adult person must act as an adult and assume responsibility for his decisions on conduct. After all, conscience is the final forum. Further, one can agree with Milhaven that there are fewer absolutes on moral conduct than many have thought in the past. Yet, will there cease to be a need, even in the age of "man come of age," for specialists to provide guidelines? It is indeed intriguing to suggest with the kind of situation ethic which Milhaven proposes that as long as a man acts out of love, he acts morally right. But the ever-recurring question will not be silenced easily, "Does not love need guidance?"

On the morning this review is being written the *Chicago Tribune* reports an interview with the woman who underwent the first legalized abortion in the city the day before: "Having an abortion *was an easy decision* for her." (Italics are mine) The *Tribune* quotes the woman as saying, "I didn't even consider this a pregnancy. You either want it or you don't want it. I didn't think I was killing anything. *I can't help the way other people think.*" (Italics are mine.) Advocates of abortion on demand maintain that this decision is a matter solely between the pregnant woman and her doctor. There is more than the medical side involved in this decision, more than the woman's short-range and highly emotional view at the time. I have in mind here the moral question rather than the legal, and especially for this there will always be a need for specialists who, while they realize better than heretofore the complexity of the human situation and are less ready to lay down absolutes, nevertheless do set forth general guidelines.

Proponents of the "new Catholic morality" in the sense understood by Milhaven rarely appeal to Scripture, or *a fortiori* to Catholic tradition for their views. One may then ask, of what are they writing, Catholic morality, or the morality of some Catholics? In his chapter on sin Milhaven writes, "Our Lord seems to have the new as well as the old sense of sin." This is tanta-

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mount to saying that our Lord contradicts himself for the new sense of sin is incompatible with the old.

Carlo Weber's book on pastoral psychology brings together much up-to-date information on the subject. We at Notre Dame have preferred to speak of pastoral theology rather than psychology because of the dimension which Christian faith gives to pastoral work. This faith dimension threads through the entire discourse of Weber. A man himself schooled in theology and in psychology, he highlights the mutual benefit that comes out of dialogue between the two.

One advantage is that now priests and psychologists are well aware of the ambiguity that attaches to the word "guilt" as used by the lawyer, the counselor and the priest. Like Milhaven, Weber decries the fact that in the past the phenomenology of morality was so heavily leaden with legalism. Like Milhaven, too, he anchors his discussion on sin in the failure to love. But there is a difference here worthy of note.

Milhaven stresses experience as the source of moral decision-making. Yet objective guilt, true sin, seems to elude him. Perhaps it is because he himself lacks experience and speaks as an academician. Weber, on the other hand, with a veteran's experience in counselling to draw upon, has a more realistic approach to sin and guilt. "The difference between the neurotic guilt and genuine forms of responsible guilt lies in the difference between the phrase 'I am bad' and the statement 'I do bad things.'"

Perhaps the reason why the best work on Christian moral life today is done by psychologists rather than professional theologians is because the former speak from real experience with human problems, while the latter, in spite of their appeal to human experience as the basic norm, speak from theory and not from practice. Eugene Kennedy is a psychologist, a practiced counselor, who often writes as a theologian. This is true of many parts of his recent book, *A Time For Love*. Here love is the backdrop against which insights on sin, in the truly Christian sense of the word, break in. If the love motif is the standard of today's consideration of sin, this study of Kennedy should demonstrate convincingly that Christian love needs the guidance of law.

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DONALD G. SHOCKLEY is Chaplain and Assistant Professor of Religion at Birmingham Southern College in Alabama.

MAISIE WARD is the author of *Robert Browning and His World*.

FATHER ALBERT L. SCHLITZER, C.S.C., teaches at the University of Notre Dame.

CORRESPONDENCE

(Continued from page 51)

tagonists, both Englishmen: Lord Acton, the famed historian, and the eminent convert, Cardinal Manning.

Acton had studied and became attracted to Döllinger's doctrines which minimized the papal role and stressed the functions of the bishops and the nation-states in church administration. Acton foresaw a revival of Catholicism in England and believed that, as he phrased it, Germany and Italy were struggling for the soul of the coming English Catholic church. Acton worked vigorously for the rejection by the Council of primacy and infallibility, and sought the aid of Gladstone in obtaining political support in Europe. It was Acton, of course, who had authored the axiom, "Power corrupts, absolute power corrupts absolutely."

After the Council Acton did not join the Old Catholic church of Döllinger. "A church without the pope," he said, "is not the church of Christ."

Manning was among the more unusual bishops attending the Council, a widower and convert. The "Gorham Judgment" of 1851 was the occasion of the conversion to Roman Catholicism of this Anglican of evangelical persuasion. The case involved the English crown's overruling a bishop who had banned from his diocese a clergyman who denied any sacramental regeneration attached to Baptism. For Manning, if the lay agents of the Queen could dictate to a bishop of the church, then it was the end of Anglicanism. "Rex non potest falli" ("The king cannot err") was better applied, he believed, to Pius IX than to Queen Victoria.

In 1886, Manning's pastoral letter on "The Reunion of Christendom" argued that a declaration of papal primacy, infallibility and temporal power would induce large-scale conversions by evangelical Christians who deeply resented the State control of religion. "Despots love patriarchs and primates," he wrote, "but hate popes."

Manning obviously erred in predict-

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ing widespread conversions following the Council's definitions, but Williams noted how accurate in restrospect were his premonitions concerning the dangers of what he called "caesarism," the overweening power of the modern States. Caesarism was very much the pre-occupation of *Pastor Aeternus*. In this respect, Williams observed, the doctrine of papal infallibility—more than any other possible theory on expression of authority—appears to be "a most fitting formulation of the sovereignty of the Christian people."

"The spiritual man judges all things, but is himself to be judged by no one" (I Corinthians 2: 15). This text, as much as the promises made to Peter, inspired the Council's definitions. Pius VI taught that the pope is "supreme judge" but was himself Napoleon's prisoner, removed from Rome behind the closed curtains of a coach. The Council purposely inserted this phrase as a vindication of the prisoner pope.

Even as in the eleventh century Gregory VII's decree of celibacy for the clergy guaranteed the freedom of church property and material goods from lay control, the definition of infallibility, according to Williams, was the means for protecting the church's right to teach from the encroachments of secular power.

The doctrine of "papal immediacy," Williams' phrase for the immediate jurisdictional authority of the Pope in all parts of the church, made possible continued free and unrestricted communication within the Body of Christ. Later, Pius XI, for example, could command that his encyclical on the Nazi menace be read from all of the pulpits of Germany without interference. Equally important to the definition of infallibility and primacy, in addition to the freedom and independence of the church from all secular powers, was the preservation of the unity and universalism of the church.

In religion, according to Manning, nationality is schism. Without the firm establishment by Vatican I of Rome as the universal center, Vatican II could not have given due recognition to vernacular liturgies and national hierarchies. Episcopalianism for Manning was a sanction for nationalism and relativism; papalism, the guarantee of the church's universalism.

The then new and rising ideologies—historicism, rationalism, scientism, nationalism—represented the real and present danger of the disintegration of the church, a danger which had to be met. Thus the First Vatican Council saw itself, as in the prophecy of Isaiah, like Israel gathered from the four corners of the earth, and "a standard raised up among the nations" (Isaiah 11: 12).

With the clash of ideologies and the crack-up of ancient certitudes Pius IX rightly, according to Williams, sensed that the church must reaffirm the ground of her certitude and re-establish her ability to speak the truth authoritatively; he decided upon the extraordinary means of summoning an ecumenical council, the first in 300 years.

Williams closed his remarks to the conference with the vision of Manning's prophetic hope for the divine voice of Christ in his church facing down in every age the tyranny of Caesar, and with a testimony to what Williams termed "the grandeur of the ecclesiastical dream and eschatological hope which was Vatican I."

Williams believes that of all the modern popes, Paul VI, through his unique pilgrimages and his teachings on peace, poverty, human sexuality, and other common problems of man, best fulfills the tremendous function outlined for the pope by the First Vatican Council: that of "pastor and teacher of all Christians," that office which is the Pope's to discharge, all alone.

(REV.) CHARLES M. MURPHY
Director of Education,
Diocese of Portland

Clubs and Orders

Amarillo, Texas

To the Editors: If it is true, as *Time* Magazine (Feb. 22, 1971) claims, that the Loyal Order of Moose, the Fraternal Order of Eagles, and the Benevolent and Protective Order of Elks retain their whites-only admission policies, then it seems to me that all Catholic members—lay and clerical—should pressure for a change in policy. If they cannot get prompt action, then they ought to renounce their membership, in line with Catholic principles.

(REV.) RICHARD TRUTTER, O.P.

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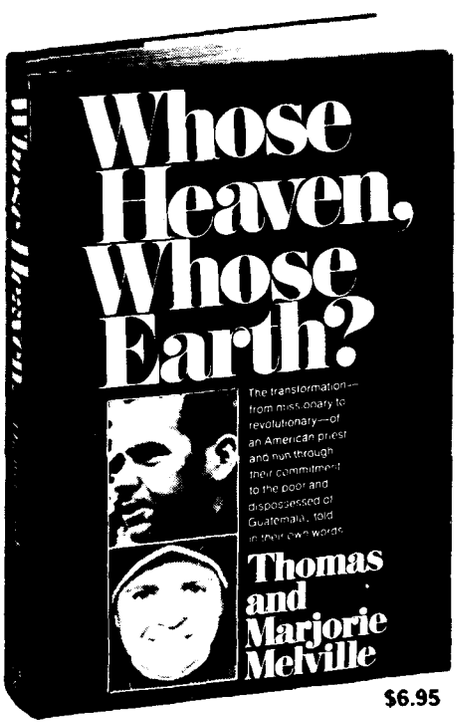
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